

**ISLAM AND CIVILIZATION
(ANALYSIS STUDY ON THE HISTORY OF CIVILIZATION IN ISLAM)**

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Abstract

The history of Islamic civilization is one of the most important fields of study of Islamic studies. Islamic history is events or events that really happened in the past that are entirely related to the religion of Islam. Islam is too broad in scope, so Islamic history has become a broad scope. Among them are related to the history of the process of growth, development, and the spread of Islam, figures who develop and spread Islam, the history of progress and setbacks achieved by Muslims in various fields, such as in the fields of religious and general science, culture, architecture politics, government, war, education, economy, and so on. The History of Islamic Civilization is a product description of the activities of the life of the Islamic ummah in the past that originated in Islamic values. This article will explore the history of civilization in Islam and How the civilization of Islam is developed.

Keywords: *Islam, Civilization, History*

A. Introduction

The history of Islamic civilization is one of the fields of study of Islamic studies which attracts the attention of researchers from both Muslims and non-Muslims. By studying Islamic history, we make it possible to know the times or epochs of Islamic glory, allowing us to be proud and confident as Muslims and take I'tibar. Likewise, we can know the periods of decline in Islam, and we can take lessons and experiences so as not to recur (*al muhafadzah ala qadim ash shalih wal ahdzu bi al jadid al ashlah*) and we can determine future steps in order to find alternative paths for glory Islam. We are all aware of course that *al-Islam is' wala yu'la aih alaihi*.

Realizing the above, the field of study of the history of Islamic civilization is a field of study that is significant enough to be studied. Therefore, as a preliminary framework in this paper, we try to discuss some basic conceptions of the history of Islamic civilization, here are described about the relation of Islam

as divine revelation on one side and civilization --- which also includes culture --
- on the other side and that is the realm humanity (*insaniyah*).

B. Conception of Islamic History

History is events that really happened in the past or important events that really happened.¹ This definition places more emphasis on the material of events without relating them to other aspects. Whereas in a broader sense, history is a picture of the past about the activities of human life as social creatures arranged based on facts and interpretations of the objects of past events.²

From the epistemological side of history which in Arabic is called *date*, it means the provisions of time or time. There are also some people who argue that history is commensurate with the word *syajarah* which means tree (life), history, or story, *date*, or *sejarah* in Indonesia. Thus history means a picture of the past about the activities of human life as social beings that are arranged based on facts and interpretations of the objects of the past, which is then called cultural history.³

While in terms of terminology history is interpreted as a number of circumstances and events that occurred in the past and that really happened to individuals and society. The core point of the historical problem is basically always related to important experiences concerning the development of the overall state of society. For this reason history is not events themselves but interpretations of events, and understanding of real and unreal relations which are all parts and provide dynamism in a particular time and place.⁴

Islamic history is events or events that really happened in the past that are entirely related to the religion of Islam. Islam is too broad in scope, so Islamic history has become a broad scope. Among them are related to the history of the process of growth, development, and the spread of Islam, figures who develop

¹ Poerwadarminto, *Kamus Umum Bahasa Indonesia*, Jakarta, Balai Pustaka, 1992)887

² Sidi Gazalba, *Azas Kebudayaan Islam*, (Jakarta; Bulan Bintang 1978) 2

³ Dudung abdurrahman, *Metode Penelitian Sejarah*, (Jakarta; LOGos, 1999), 2-3

⁴ Sayyid Quthub, *Konsepsi Sejarah dalam Islam*, (Jakarta; Pedoman ilmu Jaya , 1992, cet II,) 40-55, Terjemahan *Tarikhuna fi dzou'il al Islam*, penerjemah Nabhan Husein

and spread Islam, the history of progress and setbacks achieved by Muslims in various fields, such as in the fields of religious and general sciences, culture, architecture, politics, government, war, education, economy, and so on.

Thus, Islamic history is a variety of events or events that really occur that are related to the growth and development of Islam in various aspects. In this connection, a variety of terms are usually used for history, including: Islamic History, Islamic Cultural History and the History of Islamic Civilization.

C. Identity of Islamic Culture

In anthropology, culture is a form of expression about the deep passion of a society. While the manifestations of the mechanical progress of technology are thus more related to the conception of civilization. If culture is more reflected in art, literature, religion and morals, civilization is reflected in politics, economics and technology. Culture has three forms: First, Ideal being, which is a form of culture as an individual complex, ideas, values, norms, rules and so on. Second, the manifestation of behavior, namely the manifestation of culture as a patterned behavior activity complex from humans in society. Third, the form of objects, namely the manifestation of culture as objects of work.

Experts agree that culture is all the work, initiative and creativity of society. The work of society will produce material technology and culture that humans need to master the surrounding environment, so that the strength and results can be enshrined for the needs of society. Karsa is the driving force (Drive) to motivate people to think of everything in front of them and their environment. Besides that, Karsa community can create norms and values that are very necessary for order in society. To deal with bad forces, humans are forced to protect themselves by creating rules that are essentially instructions on how to act and apply in social life.

Culture in every nation or society consists of large elements and small elements which are part of a whole that cannot be separated. According to Selo Soemarjan and Soelaiman cultural elements include: technological tools,

economic systems, family and political power. While the elements of culture according to C. Kluckhohn --- as quoted by Koentjaraningrat --- are:

- ✓ Equipment and supplies for human life (clothing, houses, transportation equipment)
- ✓ Livelihoods and economic systems
- ✓ Community systems (kinship, organizational, political, legal systems)
- ✓ Language (oral and written)
- ✓ Art (fine art, sound art, and the art of motion)
- ✓ Knowledge system
- ✓ Religion (belief system).

Effat al-Sharqawi said that culture is a form of expression of deep enthusiasm from a value that is contained and ingrained in a society. While the manifestations of mechanical progress and technology are more related to civilization. Furthermore Sharqowi argues that culture is what we long for (ideal), while civilization is what we use (real). In other words, culture is reflected in art, literature, religion and morals. Whereas civilization is reflected in politics, economics and technology.

In anthropology studies, we know the understanding of culture in particular and in general. According to special understanding, culture is a human product in the field of art and unique customs. Whereas culture in the general sense is the product of all aspects of human life which include: social, economic, political, philosophical, artistic and religious knowledge.

Taylor, a British scientist, formulates culture as a complex whole that includes knowledge, art dogma, moral values, law, tradition, social, and all human products in his position as members of society, including in this reality is religion.

The meaning of Islamic Culture is a way of thinking and feeling that Islam states itself in all aspects of life from a group of people who form social unity in a space and at this time integralistic understanding, placing Islam as a source of value and motivation for the growth of Islamic culture. Thus what is meant by Islamic Culture History is a product description of the activities of the life of the

Islamic ummah in the past that originated in Islamic values. It's just that in the various treatises of existing literary texts often the author gives his narrative in terms of politics. It is assumed that conceptually, from this political side, the source of Islamic culture revolves.

D. The meaning of Islamic Civilization

The basic assumption that we can build, that civilization comes from the word *adab* which in this sense implies manners, behavior or manners. Thus civilization is all the manners and manners that are manifested by Muslims from time to time both in other political, economic and social realities.

Literally Islamic civilization is a translation of Arabic *al-khadlarah al-Islamiyah*, or *al-madaniyah al-Islamiyah* or *al-tsaqofah al-Islamiyah*,⁵ which is often also translated into Islamic culture. In English this is called culture, there are those who call it civilization. In Indonesia, Arabic and the West there are still many who synonymize civilizations and cultures.

On the other hand, the root word *madana* was born with a noun *tamaddun* which literally means civilization (civilization) which means also a city based on culture (city base culture) or city culture (cultural of the city). Among Arab writers, themselves. The word *tamaddun* is used — if not mistaken — for the first time by Jurji Zaydan in a book titled *Tarikh al-Tamaddun al-Islami* (History of Islamic Civilization), published in 1902-1906. Since then *tamaddun*'s words have been used widely among Muslims.⁶

In the Malay world *tamaddun* is used for understanding civilization. In Iran people are slightly different using the terms *tamaddon* and *madaniyat*. But in Turkey people use the roots of *Medina* or *Madana* or *Madaniyyah* using the terms *Medeniyet* and *Medeniyeti*. The Arabs themselves today use the word *hadharah* for civilization, but the word is not widely accepted by non-Arab Muslims who

⁵ Ahmad Syalaby, *Tarikh al-Islamiyah al-hadharah al-islamiyah*, (Kairo; ... cetakan ke IV, 1978), 10

⁶ Yusri Abdul Ghani Abdullah, *Historiografi islam; dari klasik hingga modern*, (Yakarta; Rajagrafindo, 2004), VII - IX

question the term *tamaddun*. On the Indo-Pakistani continent *tamaddun* is used only for culture, while civilization uses the term *tahdhib*.

The word civilization is often associated with culture, even many western writers identify the "culture" and "civilization" of Islam. Often times Islamic civilization is associated with Arab civilization, although actually between Arabic and Islam can still be distinguished. The difference between these cultures is the increase in civilization in the time of ignorance that originated from ignorance. This ultimately changed when Islam came brought by the Prophet Muhammad in Arabia. So that in his later days Islam developed into a civilization that merged with the Arabs, even growing rapidly in other parts of the world, Islam is not just a perfect religion but the source of Islamic civilization. Civilization is a culture associated with science and technology where the culture not only influences in the area of origin, but also affects other areas that make the culture develop.

By referring to the narrative above, it can be conceived that the History of Islamic Civilization is a product of the activities of the life of Muslims in the past that really happened in aspects of politics, economics, and technology sourced from the values of Islamic teachings. Thus it can be said that Islamic civilization has been the identity of the Islamic ummah since the past.

E. Islam as Source of Culture and Civilization

A number of parties say that Islam is equivalent to Islamic culture. In this particular frame Muslim experts consider things to be misleading and disrupt the image and purity of Islam. By increasing the relationship between Islam and Islamic culture, this means that they have increased religion (which originates from Allah) with culture (which is the product of Muslims), which also means increasing between revelation and reason. Arguing that Islamic culture is part of the *din* of Islam means that it has included elements of the *aqli* (the creation of Muslims) into the religion of Islam, and this also means that they have mixed up between revelation and human reason.

In the view of fundamentalists, such patterns of thought and ideas are

considered very dangerous and misleading, because in Islamic theology it has been explained that all Islam is revelation, there are no parts of Islamic culture in it. Religion or revelation is not at the level of Islamic culture, because religion or revelation comes from Allah while Islamic culture is the result of human creativity, taste and intention. Therefore, those thoughts and ideas must be rejected and cannot be justified.

Meanwhile, Western thinkers also view Islam as a cultural product, for example delivered by H.A.R. Gibb who said that "Islam is indeed much more than a system of theology it is a complete civilization" (Islam is actually more than one system of theology. It is a complete civilization). Gibb's opinion is appropriate when expressed by the orientalist group, but if just swallowed up raw by Islamic scientists will give birth to a rather ambiguous understanding,

It is recognized that between religion and culture are two related and inseparable fields, but both are different. Religion is absolute, does not change because of changes in time and place. Whereas culture, even if based on religion, can change from time to time and from place to place. Most cultures are based on religion, but never happen otherwise, religion is based on culture. Therefore religion can be said to be primary and culture is secondary. Culture can be an expression of religious life, because it is a sub-ordinate culture of religion, and never vice versa. Religion essentially contains two groups of teachings namely:

- The basic teachings revealed by God through his Apostles to humans whose teachings are found in the holy books. Because it is a revelation from God, then the teaching is absolute, absolutely true, eternal, unchanging and cannot be changed.
- Teachings in the form of explanations from the scriptures (both concerning the meaning and manner of implementation) carried out by religious leaders or experts. Because it is an explanation and a result of the thoughts of a religious leader or expert, the teachings are relative, relative, change and can be changed according to the times.

In Islam, the first group is in the Qur'an and the Mutawatir Hadist. Al-

Qur'an consists of 6,300 verses, but which regulates faith, worship, muamalah and human social life, according to the scholars' study there are no more than 500 verses. The basic teachings of Islam (the Qur'an and al-Sunnah which are saheeh narrations) are not included in the culture, but the understanding of the ulama of the basic teachings of religion is the result of the ulema's initiative. Therefore it is part of culture. However, Muslims believe that the culture which is the result of the efforts of scholars in understanding the basic teachings of Islam, was guided and obtained instructions from God, namely the Qur'an and the Sunnah. This is then called Islamic culture.

Islam was stated by Bassam Tibi,⁷ namely that Islam is a cultural system. According to him Islam as a cultural system consists of various symbols that correspond and combine to form a model for reality. However, in that position religion cannot be experimentally penetrated, but only interpretatively. In religion, the human conception of reality is not based on knowledge but on the belief in a divine authority conceptualized in the holy book (Al-Qur'an). It is this Qur'an that underlies all forms of reality. Furthermore the concepts of reality produced by humans undergo parallel changes. Adaptation of religious-cultural concepts to changing reality then forms a central component in cultural assimilation for change. That way directional change, because people don't just react to the change process by using cultural innovation. Thus it can be understood that the nature of religion has a dual aspect namely:

- Give meaning to various aspects of social and psychological reality for its adherents, so as to obtain an objective conceptual form.
- Religion can be tangible by reality and at the same time form a reality that is in accordance with reality. This means that the interpretation of religious symbols forms part of reality, because these symbols also affect reality. At the same time the manifestation (practice) of the symbols to empirical reality forms a structured pattern in the form commonly known as culture and civilization.

⁷ Bassam Tibi, 2012. *Islam Budaya dan Perubahan Sosial*, Jakarta, Tiara Wacana,

Thus it can be concluded that Islam is the source of existing Islamic culture and civilization. The foundation of Islamic civilization is Islamic culture, especially its ideal form. So, Islam is not a culture but can give birth to culture. If culture is the result of human creation, feeling and intention, then Islam is the reality of revelation from God.

Taking the theme of Islamic civilization does not mean that the problem of Islamic culture is not important in Islamic studies (Dirosah Islamiyyah). The issue of Islamic culture is very important, because it is the foundation. Therefore, studying Islamic civilization is also the same as studying Islamic culture.

Many writers (West or East) identify between Islamic Culture and Civilization and Arabic Culture and Civilization. In classical times, this opinion could be justified, even though it was actually different between Arabic and Islam. In the Classical period, only one government center (ie the Arabs) and for several centuries was very strong. The role of the Arabs was very dominant, so that the cultural expressions that existed were all expressed through Arabic, in the end they manifested the unity of Islamic culture.

But over time, the middle and modern periods emerged, where non-Arab nations began to participate and foster a culture and civilization. Even though at that time the Islamic ummah still looked at Islamic jurisdiction as their homeland. Islam is still seen as a homeland and power.

The participation of the non-Arab nation in fostering culture and civilization is not due to the disintegration between Islamic political forces and several kingdoms in a very wide area, but because the expressions of culture and civilization are no longer expressed through one nation. The administrative language of Islamic government began to vary, such as Persia, Turkey, even the role of Arabs had declined. Three major Islamic kingdoms in the middle period were not controlled by the Arabs. Moreover, Islam is very tolerant in treating the culture of the local community. Insofar as it does not deviate from the principles of existing Islamic teachings.⁸

⁸ Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta; Rajagrafindo, 1993):7

Muslims in the process of creating and developing culture must be able to pioneer and guide the realization of a culture that is based on Islam. Maintain and maintain the existing culture as long as it shows positive and useful values for human life, discards values that are contrary to Islamic teachings and replaces them with new ones that are in accordance with Islamic teachings (*al-muhafadzah 'ala al-qadim as-shalih, wal akhdzu bil jadid al-Ashlah*). This is a basic value that is significant enough to be guided by a Muslim who is sympathetic to the study of Islamic History.

The history of Islamic civilization is interpreted as the development or progress of Islamic culture in its historical perspective, and Islamic civilization has various other meanings including, first: the history of Islamic civilization is the progress and level of intelligence of reason produced in the period of the Prophet Muhammad until the development of Islamic power now. Second: the history of Islamic civilization is the results achieved by Muslims in the field of literature, science and the arts. Third: the history of Islamic civilization is a political progress or Islamic power which acts to protect the view of Islamic life, especially in relation to worship, the use of language and people's habits.

F. Islamic Culture Vs Arabic Culture

Basically religion and tradition are two different worlds, each of which has independence. Indeed, sometimes the area of tradition and religion overlaps, one side, the area of religion comes from "normative revelations" and tradition originates from "man-made", therefore tradition tends to change according to the development of time and changing times. Well, this makes it possible for assimilation of religious behavior in daily life to be adjusted to the prevailing tradition.

Many things that we have to consider in terms of positioning texts with a developing culture or tradition. However, there must be reconciliation between the revelation of God by considering cultural factors, or those that are contextual in nature. This is what later required the indigenization of Islam - borrowing the

term from Gus Dur--. Because, in addition to relating to the social order of cultural communities, there are also many who intersect with religious behavior, especially those that are favored by fiqh.

Many writers identify Islamic culture and civilization with Arabic culture and civilization. That opinion may be justified even though actually between Arab and Islam can still be distinguished. In classical times the government center was only one and the Arab role in it was very dominant. All Islamic jurisdictions use Arabic. All cultural expressions expressed through Arabic. Although at that time non-Arab nations had also begun to participate in fostering a culture & civilization. Moreover, many non-Muslims also contribute their cultural works.

Lately there has been a kind of quite and radical movement with, There is a tendency for a number of parties to prioritize the construction of Islamic shari'a in the Arabic face while denying the reality of other traditions. Even though Islam is not synonymous with Arabic as Indonesia is not Arab sociocultural and its politicians. Although it is admitted that there is really nothing wrong with using Arabic culture in expressing one's diversity, provided that it does not give birth to a conflict in the community that is framed in a solid conceptual understanding.

But what becomes the problem is when the use of the assumption that "arabic color" is a single form of religion which is considered the most valid and muthlak. So that the law must be applied in all conditions and situations patent. This certainly affected the situation in which Arab expressions became dominant, even hegemony in the culture and traditions that developed in the local community. What is even more disturbing is the emergence of justifications like ebelum / not kaffah (perfect), heresy, bid'ah or musyrik to people who do not use the expression "arabic color". The issue of using headscarves, for example, is that some veiled people see women who have not used headscarves or headscarves differently from the hijab commonly used in Arabic, meaning that Islam is not yet Kaffah.

This phenomenon is part of various kinds of phenomena that describe the conflict and tension between Islamic law and culture. One thing appears to be a problem, namely whether the culture that developed in the community must be subject to the expression of Islamic law in the Arabic style as above ?.

G. Islam's Normative and Islam's history

To distinguish the region of Arabic culture and Islamic culture can be reviewed by taking a concept that in Islam there is a collection of normative and Islamic dogmas in fact is a historical reality. This is where Budi Munawar Rahman in (--- his book *Islam and civilization*-) says that Islam has two kinds of values, namely Islamic normative dimension and Islamic historical dimension. These two aspects have a unified, inseparable, but distinguishable relationship. First; normative aspects namely revelation must be accepted as is, binding on all parties and universally applicable. Second; historical aspects, namely, the Caliphate can always change, accept discussion because of products of a particular age, and that is not a switch.

The recognition of Normative Islam, namely, Islam in the switch dimension, which is recognized as having a transcendental reality that is absolute and universal, transcends time and space or is often referred to as the reality of divinity. Whereas the notion of historical Islam, that is, Islam which cannot be separated from history and human life in space and time, Islam which is elevated by the context of the life of its adherents, is under the reality of Godliness.

Besides the normative conception and historis to determine Arabic culture and Islamic culture it is also possible to use the Ushul and Furu conception. The issue of religious dogma is universal normative so this is the spirit of Islamic teachings. While the furu 'aspect is traditional values that contain furu' (Branch) things that cannot be accepted raw, but the value of the substance that covers them must be taken.

H. Chapter of Islamic Civilization History

Among historians there are differences of opinion about the time when the history of Islam began. In general, the differences can be divided into three types. First, the history of Muslims began since the Prophet Muhammad received the first revelation. In this opinion, for the thirteen years the Prophet in Mecca was born a Muslim community, although not yet sovereign. Secondly, the history of Muslims began since the Prophet Muhammad moved to Medina, because new Muslims were sovereign in Medina. Third, Islamic civilization began since the Prophet Adam because all the Prophets sent by God to humans, all of them are Islamic (Muslim).

Besides these differences of opinion, historians also disagree in determining the phases or periodization of Islamic history made by Indonesian scholars. According to A. Hasjmy, dividing the period of Islamic history is as follows:⁹

- . Beginning of Islam (610-661 AD)
- . Amawiyah Daula (661-750 AD)
- . Abbasid Daula I (740-857 AD)
- . Abbasid Daula II (847-946 AD)
- . Abbasid Daula III (946-1075 AD)
- . Mughol Daula (1261-1520 AD)
- . Ottoman Daula (1520-1801 AD)
- . Resurrection (1801 – present).

In contrast to A. Hasjmy, Harun Nasution divided the history of Islam into three periods, namely the period of Classical (650-1250 AD), Middle (1250-1800 AD) and Modern (1800-present):¹⁰

1. Classical Period (650-1250 M)

The classical period between 650-1250 AD It began with problems in

⁹ A. Hasjmy *Sejarah Kebudayaan Islam di Indonesia*, (Jakarta: Bulan Bintang, 1993) 55

¹⁰ Harun Nasution, *Pembaharuan Dalam Islam,;Sejarah Pemikiran dan Gerakan* ((Jakarta:Bulan Bintang,1982) 12 - 14

the Arab country itself, especially the challenges posed by Arab tribes who did not want to submit again to the government of Medina. This is because the Arabs consider that the agreement that was made with the Prophet Muhammad was canceled, after the death of the Prophet Muhammad. After domestic matters were completed, Abu Bakr sent power out of Arabia. During the leadership of the Bin Khattab Ummah Islamic jurisdiction included the Arabian Peninsula, Palestine, Syria and Egypt.

The classical period that lasts from 650-1250 AD This can be divided into two: first, the progress period of Islam I, the progress period of Islam I began in 650-1000 AD. The progress of Islam I was recorded in the history of the struggle of the Prophet Muhammad from 570 –632 M. Khulafaur Rashidin from 632-661 AD, Umayyad from 661-750 AD, Banu Abbas from 750-1250 AD And Secondly, the period of disintegration is 1000-1250.

2. Middle Period (1250-1800 M)

This mid-period ranged from 1250-1800 AD during this period was a period of decline, with the fall of the city of Baghdad in the hands of the Spaniards, after the Khilafah Abasyiah collapsed due to the attack of the Mongol army, Islamic political forces suffered a drastic decline.

In 1500-1800 AD the overall political situation of the Islamic ummah progressed again after the emergence and development of three major kingdoms, namely the Ottoman Empire in Turkey, the Syafawi Empire in Persia, and the Mughal Empire in India. In the year 1700-1800 AD, there was a decline of the three kingdoms.

Furthermore, the middle period which lasts from 1250-1800 AD, can be divided into two periods, namely:

a. First, the decline period I,

The decline period I took place in 1250-1500 AD In this era decentralization and disintegration and the differences between Sunni and Shi'a as well as between Arabs and Persians are very striking. The Islamic world is divided into two, first, Arabic. The Arabic section consists of

Arabia, Iraq, Syria, Palestine, North Africa, and Egypt as its center. Second, Persia. Persian culture takes an international form and thus urges the field of Arab culture. The opinion that the door to ijihad is closed is increasingly widespread among Muslims. Likewise the tarekat with negative influences. Very little attention to science. Muslims in Spain are forced to enter Christianity or leave the area.

b. Second, the Period of the three great kingdoms

The period of the Three Great Kingdoms lasted 1500-1800 AD which began with the age of progress in 1500-1700 AD and the age of decline II year 1700-1800 AD Three kingdoms in question were the Ottoman Empire in Turkey, the Safavid empire in Persia and the Mughal kingdom in India. During the progress of the three great kingdoms, each kingdom had its glory, especially in the form of literature and architects.

In an age of decline, the Ottoman empire was hit by European powers, the Safavid empire was destroyed by Afghan tribal attacks, while the Mughal kingdom's territory was reduced by the blows of Indian kings. Muslims in a drastic decline. Finally, Napoleon in 1798 AD, could occupy Egypt, which at that time was one of the most important Islamic civilizations.

3. Modern Period (1800-Now)

The Modern Period in the history of Islam dates back to 1800 AD and continues today. At the beginning of this period the condition of the Islamic World was politically under the penetration of colonialism. Only in the middle of the 20th century did the Islamic world rise to liberate its country from Western colonialism.

This period was indeed a revival of Islam, after a setback in the middle period. In this period began to emerge thinking of renewal in Islam. The renewal movement arises because of two things, namely:

- The emergence of awareness among scholars that many foreign teachings were entered and accepted as Islamic teachings.

- The West dominates the World in the fields of politics and civilization, so they try to get up by imitating the West in matters of politics and civilization to create a balance of power.

The modern period of 1800 AD and so on was the age of the rise of Muslims. The fall of Egypt in the hands of the West convinced the Muslim world of weakness and made Muslims aware that in the West a new civilization had emerged that was higher and a threat to Islam. Kings and Islamic leaders began to think about how to improve the quality and strength of Muslims again. In the Modern period, the idea of renewal in Islam arose. The general generally used the periodization used by Harun Nasution in dividing the period of history of Muslims (Atang, Hakim and Mubarak, 2000: 139). Harun Nasution began the period of the year 650 or during the time of Ustman because in the Ustman government various kinds of conflicts arose, both theology and political opposition.

In connection with the history of the above, there are some notes that need to be examined, the problem of the classic period of discontinuation with the time of the Prophet. Harun began the classical period from 650 AD, which was famous for the time of the Caliph Usman (644–656 AD). The question is why did not start since the time of the Prophet (611–634) and not also during the time of the Caliph Abu Bakr (632–634) and Umar ibn Khattab (634–644 AD).

Whereas, by many historical researchers, especially those from the Islamic ummah themselves, it is said that the Messenger of Allah until the time of Abu Bakr and Umar was an essential golden age from the point of commitment of his ummah to Islam, is that commitment to Islam that gave birth to Islamic cultural products. Harun began the chapter from Ustman's time, because he emphasized at a time when theological and political conflicts began to grow and color the next period. Therefore the periodization formulated in advance is suitable if the emphasis is given on the history of the development of Islamic thought.

I. CONCLUSION

The history of Islamic civilization is one of the most important fields of study of Islamic studies. Islamic history is events or events that really happened in the past that are entirely related to the religion of Islam. Islam is too broad in scope, so Islamic history has become a broad scope. Among them are related to the history of the process of growth, development, and the spread of Islam, figures who develop and spread Islam, the history of progress and setbacks achieved by Muslims in various fields, such as in the fields of religious and general sciences, culture, architecture, politics, government, war, education, economy, and so on. The History of Islamic Civilization is a product description of the activities of the life of the Islamic ummah in the past that originated in Islamic values.

In the Classical period, only one government center (ie the Arabs) and for several centuries was very strong. The role of the Arabs was very dominant, so that the cultural expressions that existed were all expressed through Arabic, in the end they manifested a unity of Islamic culture which all in the form of Arabic.

To distinguish the region of Arabic culture and Islamic culture can be reviewed by taking a concept that in Islam there is a collection of normative and Islamic dogmas in fact is a historical reality. Besides the normative conception and historis to determine Arabic culture and Islamic culture it is also possible to use the Ushul and Furu conception.

Among historians there are differences of opinion about the time when the history of Islam began. Commonly used in the periodization of the history of Islamic civilization is divided into three periods namely, classical, mid and modern.

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